A U M

Time destroys the speculations of man, but it confirms the judgment of nature.
—CICERO.

THEOSOPHY

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THE THEOSOPHICAL OBJECTS

IT is well to remind ourselves that the inspiration of the Parent theosophical society came from the Masters of Wisdom; that its Three Objects are those of the Masters; that the Theosophy which was to be disseminated by means of the Society is the Wisdom-Religion of those Masters. As organizations the "theosophical" societies have no more claim to attention than any other of countless organizations, religious, philanthropic, educational, or social.

Only as theosophical associations serve as living embodiments of the Three Objects can they command the help of Masters, because only so do they *deserve* Masters' help. They recognize no privilege or special gifts in any association, any more than in any man, save those won through personal effort and merit.

A society is no other than, and no stronger than, the united good acts of its members in furtherance of its and their objects. No society and no individual need fail, but all must fail just in the degree that they depart from the Objects of the Masters, the program of the Masters, the Theosophy of the Masters. If success is to be achieved by any individual or by any society it must come through adhesion to the program of the Masters, through assimilation of Their Theosophy, through our engaging in Their Objects,—not through Their doing our work for us. All that have so far failed can retrace their steps. It is never too late to mend.

Masters have become what They are through *intelligent* devotion to the Three Objects, following in the steps of the Predecessors in all time. How else shall Theosophists become as They are than by taking the same steps.

FETISHES AND TALISMANS

IDOL-WORSHIP is of far greater prevalence among mankind than is generally recognized, even by those who have investigated the subject. It is, in cold fact, universal, for it is a characteristic mark, as it is a characteristic quality, of human nature. Like every other human manifestation, it is the shadow, the sign, the emblem, the symbol, of something which is not human—which may be either higher or lower than human consciousness.

The Jesuit Fathers, who wandered far and wide among the tribes of American Indians, seeking to convert them to the Catholic faith, were shocked by the medicine-bags carried by the warriors; by the totems of the savages; by the intense, unqualified reverence of the Indians for natural as well as artificial objects of adoration. These, the pious Fathers destroyed by the armed force of the accompanying soldiers wherever possible, for they regarded such images and such worship as inspired by Satan. They sought to substitute the Cross and the consecrated wafer for these iniquitous usages, never for a moment recognizing that the whole ritual of Catholicism is a vast and imposing Fetishism in itself.

Missionaries to the South Seas, to Africa, among the Bushmen of Australia, among the Islanders of the Indian Ocean, as well as those who overran all Asia during and since the Crusades, have filled the minds of the faithful at home with stories of heathen and pagan idol-worshipers given over to every abomination. To none of these missionaries, any more than to other Christians of every sect, has it occurred to look for the beam in their own eyes. The Bible is worshiped by Protestants as a Holy book, consecrated above all other objects; their every church-spire is a totem-pole; their every sermon contains references to the contents of the Christian medicine-bag; their every prayer and participation in the Communion bread and wine is the adoration of images. Are these images any the less fetishes because they happen to be our own and not those of some other human being?

Physical fetishes are the counterpart of the worship of mental images: the one proceeds from the other, as an echo from a voice. The Western pagan world was filled with image-worshipers when the Disciples were bidden to go forth and preach the *Gospel* in every land. "Gospel" means "glad tidings," "good news"—the glad tidings that every man is his own Savior as his own Devil; that his salvation depends on himself, not on the worship of Fetishes of

any kind. What happened? Merely that some new fetishes were added to the old. The worship of images went on uninterruptedly.

Within the last few centuries another and far more potent form of fetishism has gained a wide and devoted following—the worship of "Modern Progress," the fetish that the "good things of this world" are of more value than the good things of the other; and so we have the many cults of Mammon without disguise. For it is Mammon, the great God of self, that is the actual fetish of human nature.

What "results" are possible through these many forms of image adoration? As wide a range as the faith of the believer, the imagination of the believer, the sacrifice of the believer, makes possible—and that is a very wide range indeed: in fact, all *human* results, good, bad, and indifferent, are obtained by means of fetishes of some kind. And this consideration brings us very near to the possible perception of the truth of the matter—as Ingersoll noted and made public in a famous law-suit. "Every lie," said he, "depends for its efficacy upon being spliced to the truth. Let us search for the splice."

Everything in nature has a value of its own, qualities and characteristics of its own, representing its own kingdom, class, and order in evolution as embodied in itself. The minerals embody the three Kingdoms of Elemental beings; the vegetable Kingdom is the name we give to the psychic embryo using the minerals for bodies; the animals represent still higher forms of consciousness in union with the two former. But man, incarnate man, represents a form of life *impressed* on animal consciousness, using the three kingdoms below as a *borrowed* body. The *human being* is the true "graven image," or fetish. Image of what, engraved by what? of the Divine man, by the Intellectual man: the Image of Spirit *in* Matter, as distinguished from the impression of Spirit *on* Matter.

Nothing in Nature has any value to Man save as he uses it, and then only according to its own *natural* qualities. All other assumed or supposed values are those imparted to it by man himself. Outside of man, nothing in Nature possesses any ideative value, any moral value, any Spiritual value. Whatever the talisman, image, idol, or fetish, and its supposed virtues, those virtues come from the faith of man, the thoughts of man, the imagination of man—Divine powers *consciously* employed by man, whether in wisdom or in unwisdom. Psychic man is the worshiper of images, but Spiritual-Intellectual man is their Creator, the *maker of images:* every one of them the image of self, whether Divine or Infernal.

Is it knowledge or ignorance of its own Divinity which impels mankind to sacrifice to idols, whether religious Images or those on the altars of Materialism?

"What," it may be asked, "is the difference between a talisman and a fetish, and what lies behind the idea of both?"

What is behind both is precisely that: an *idea;* an idea true or erroneous, good or bad, wise or foolish, as the case may be. Not only has everything its own natural qualities, human nature included, but anything and everything may have imparted qualities, may be used to reflect them, as a mirror is used for physical reflection. To worship the mirror which reflects images, or the images reflected therein, would be to use the mirror as a fetish. A gift from one beloved, a "keepsake," a picture, something, anything, that *reminds* us of what is to us worthy of gratitude, of emulation, of reverence, puts us in some degree *en rapport* with the nature and qualities thus regarded, and so to that degree inspires us to efforts to become ourselves embodiments of the same qualities. But when these virtues are attributed to the object, the talisman itself, or induce us to rely on the supposed source outside the talisman as well as outside of ourselves, then at once the talisman is *by us* converted into a fetish.

Thus anything soever said, written, or done or made by another, or anything in nature, may by us be made into either a talisman or a fetish, but it is according to our regard for it that it becomes either. As we think of anything we are in turn reminded of it, until at last it may become a conscious or unconscious focus of concentration for us: concentration of our Higher nature, or concentration of our lower nature, but Concentration in either case, and it is the Concentration that produces the "results"—not the talisman or the fetish.

What is the difference between these two forms of Concentration? *All the difference in the world.* The true *Yoga,* or Concentration of nature, can always be distinguished from the false by one who really concerns himself to do so. False Yoga always concentrates *on* some one or some thing, and its real "result" (to the practitioner) is religion, mediumship, materialism, black magic, according as the nature of the one so concentrating is strong or weak. True Yoga is the concentration of the *whole* nature of man in "one single object, and that of a steady, constant nature." What is that Object? The First Object of H. P. B. and her Masters—Universal Brotherhood.

H. P. B. gave us the three Objects of the Parent theosophical

society as our talisman. How many have made of that society or some other their fetish. She gave us Theosophy as an explanation of the talismanic powers of her Masters. How many have made of one or another of her teachings the fetish of their ambition. She gave us the idea of the Divine Self in every man as the true source of all talismanic powers. How many have converted that divine Idea into self-seeking. Work—work for Theosophy is the talisman; self-seeking in any guise the fetish.

A Most Urgent Need

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

—W. Q. J.

HOW TO JUDGE

HOW is a Theosophist to "judge men"? Perhaps some might answer, "Better not try"—which from certain points of view is a good answer. But, humanly speaking, it becomes necessary to evaluate others, if one is to work with them—and the whole of mankind must be worked and reckoned with by each unit before he has learned the lessons which the present great stream of evolution has to teach. Thus to judge men is part of the learning—not to judge in the sense of condemnation of any being soever, nor to assume finality for any judgment—but recognizing that "all creatures act according to their natures," attempt to determine what "nature" is for the time being expressing itself through that man-form.

Men can be thus "judged" only under two considerations: Intelligence, and Motive. It may true, in a deeper sense, that the former includes the latter; but high intelligences, constructive or destructive, differ as widely as to motive as the opposing poles of a magnet. The evidences of daily life prove this—so, humanly speaking, both considerations are necessary criteria for judgment.

The question at once arises: "Who is competent to pass judgment upon intelligence? Who is foolhardy enough to determine others' motives?" Every man has to try. Each has *some* intelligence already, and it is only by the light of that he can judge—and then by observing and checking his judgments as time passes, gain greater intelligence. As to foolhardiness, are we not already busily engaged in attributing motives to others during almost every hour of our waking days? There is no lack of foolhardiness. In time it can be transmuted into a broad and patient *courage,* as our own intelligence grows, and as we deepen our sympathies by exercising judgment only that benefit may accrue to others and to the whole of that Life which we have determined to serve.

But *practically* how to judge? Each has to discover this, by making a *practice* of judging. One suggestion may be made: it is found in the old adage, "Straws show which way the wind blows." For it is in small things that character, tendency, quality—all those elements that make up *intelligence*—show themselves. Learn to read the small, and we shall ultimately be able to translate the larger word of life. *What* small things? These have to be discovered by each one for himself. Their most intimate repository is "at home", in the mind, desires, tendencies, and the heart of each one. Especially in the Heart, alas!

CEASELESS, ALL-EMBRACING SYNTHESIS

IN THEIR periodic attempts to implant their divine Wisdom in humanity, the Masters are put to the necessity of both establishing and exploiting all possible points of contact between Their world and Their knowledge, and ours. This applies not only to the choice of appropriate Agents, but also to the mode in which the message shall, from time to time, be couched. That mode is always in terms of the age under consideration. The difficulties attendant upon any transmission of divine knowledge may well be imagined if we consider the well-nigh impassable abyss between our world and that of the Adepts.

Human knowledge taken in almost any of the historical ages will be found to fit into certain set moulds of thinking—those moulds for example, known as science, religion, and philosophy. These larger moulds are in turn divided into numerous smaller ones, and the number of distinct subjects of study increases from day to day. Pick up the catalogue of any major institution of learning, and there will be found enumerated page after page of a most varied assortment of courses of study. Most of these courses stand out as separate branches of knowledge, and no serious attempt whatever is made at any correlation. In fact, there exists no classification of knowledge among the schoolmen, which is either consistent or unified in itself; nor upon which they are all agreed. Aristotle, Francis Bacon, August Comte and Herbert Spencer were some of the savants who enunciated classifications of the sciences, as well as of knowledge in general. To go into the nature of these classifications is beside the point here, but the student who is interested may find an account of them in the Encyclopaedia Britannica, Vol. VI, p. 461. This article concludes with the following statement, which sums up the unsatisfactory and unscientific character of existing classifications:

> "All these systems have a certain value, and are interesting as throwing light on the views of those who invented them. It will be seen, however, that none can lay claim to unique validity. The *fundamenta divisionis,* though in themselves more or less logical, are quite arbitrarily chosen, generally as being germane to a preconceived philosophical or scientific theory."

Most of these classifications are grossly materialistic in character, and in many of them (that of Comte, for example), the field of the metaphysical is consigned to the realm of fancy and supersti-

tion, belonging to the period of the childhood of humanity. It is in this overwhelming tendency on the part of the intellectual classes to crystallize their thinking and to divide knowledge into air-tight compartments, that is to be found the greatest difficulty encountered by the Masters in having Their philosophy understood—a system of thought, which, in its very nature is non-separative and synthetic. It is this tendency which has invariably resulted in the debauching of every transmission of the Eternal Message.

We are not now referring to those whose perversions were more or less wilful; but rather to those whose natural bias of mind is such that they cannot see that behind the mere body of their separated knowledge, is a unifying soul and spirit. It has ever been the aim in every restatement of the Secret Doctrine to call attention to this unifying soul and spirit. In the days of Ammonius Saccas and his disciples, about fifteen hundred years ago, there was started the Eclectic Theosophical System. The chief aim of the Founders of that School was the same as its modern successor, namely, to reconcile all religions, sects and nations, under a common system of ethics, based on eternal verities (see *Key to Theosophy,* pp. 1-3). In the very title-page of the *Secret Doctrine,* H. P. B. calls it "The Synthesis of Science, Religion, and Philosophy."

As an illustration of how an intellectual and materialistic bent of mind will misconstrue and misunderstand the underlying basis of theosophic teachings, we have but to recall the classic controversy involving the nature of our planetary chain and whether the planets Mars and Mercury belong to our septenary chain of globes. One would think that the very definite explanation of the subject to be found on pages 163, 164, 165 of the first volume of the *Secret Doctrine* would have settled this question for good; yet we find that even this could not dislodge Sinnett and others from the original position they had assumed (See "The Theosophical Movement," pp. 396, 397).

In this connection might also be mentioned an article by Mr. Judge, which refers to this same tendency to harden metaphysical concepts. This article is entitled "The Sevenfold Division", and is reprinted on pages 54 and 55 of Theosophy, volume II:

> Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body,*

Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. . . .

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles?* This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upadhi,* or basis, foundation, carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles.* Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita.*

This article illustrates and contrasts the synthetic and theosophic way of looking at nature, and the analytic and scientific method of regarding life. The one sees from the unified center within and hence regards all from the point of view and as aspects of spirit and consciousness; the other sees everything from without and from below. This latter direction of the vision constantly encounters the obstructions of matter, and hence only the vehicles and embodiments of spirit can be seen; these vehicles and embodiments all appearing as separate and distinct principles. In other words, stationed at the center one has an unobstructed view outwards in all directions, and also sees the true relationship of everything to the center; stationed away from the center the view is obstructed, partial and confused. To be stationed at the center has no reference, of course, to a locality in a dimensional sense. One can be anywhere as far as mere locale is concerned, yet be inwardly fixed in the one Source whence floweth the never ending stream of conditioned existence. This is what is meant by being "unconditioned." The Mahatma is not affected by Pralaya, but maintains His consciousness throughout all changes and conditions.

Eternal Synthesis then is the mode, the key and the spirit of theosophic wisdom. Synthesis is nature's ceaseless and everlasting process. There is a continuous and periodic fall of all units into an ever greater whole and this applies to the vastest solar system as

it does to the tiniest atom. Nothing is exempt from this all-embracing synthesis. The plant has absorbed and includes the consciousness of the mineral, and the animal has absorbed the consciousness of both mineral and vegetable. Man's consciousness includes the consciousnesses of all the kingdoms below him, these manifesting in him as mere functions and qualities. The consciousness of a Mahatma includes the consciousness of the whole of humanity and so on in an ever ascending scale, until the mind reels at the infinite prospects in store for the evolving soul. The universe and everything in it is ever dying only to be reborn into higher and higher states. There is a steady and remorseless undertow beneath and within the surface of endless space, along and upon which the successive waves of numberless universes forever break. It is remorseless only for those who fear to die that they may live, and who resist this universal tide to ever grander states of being and consciousness.

"There is a two-fold death"; says Judge, in an article entitled "The Sheaths of the Soul" (Theosophy, Vol. I, p. 221), "the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other." It is the latter form of death, peculiar to philosophers, which alone gives immortality. The consciousness being centered in the Soul, the casting off of the body is like putting aside a worn-out garment. The Real Man passes consciously from one vehicle to an ever finer one, knowingly keeping pace with the grand procession of all life to an ever greater perfection, an ever deeper synthesis.

There is but One Truth, One Life, One Self. All that we can see and know are but aspects of that Truth, that Life, that Self. To be caught up in an aspect of truth, an aspect of life, or an aspect of consciousness, is the only fatality to be feared. It is a fatality because there is no standing still in nature. We either go forward or are pressed backward. If we will not keep up with the advancing current whose goal is union with Spirit, then we enter the retreating current, whose goal is union with matter. This is the choice confronting all men and the Theosophical Movement exists in the world to point the way that leads to self-conscious immortality in Spirit. This is the purpose of every periodic manifestation of all worlds, planets, and solar systems. The Theosophical Movement is, therefore, coeternal, and coeval with all evolution. The beginning of a cycle of manifestation at the close of a period of rest is concomitant with the compassionate efforts of the perfect ones to raise all life to a higher level.

> "Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning". *(S. D.* II, p. 586).

This initial impulse at the opening of a day of Brahmâ is repeated over and over again under cyclic and karmic law: it reaches the lowliest theosophist who sees and works with the eternal purpose of all nature. The humblest then becomes a necessary and a protected part of a Whole, the bounds and depth of which can never be measured. Ceaseless, all-embracing synthesis is the plan, the process and the very Soul of divine Wisdom. Happy is the man who puts himself in touch with THAT, which he truly and eternally Is.

A PERNICIOUS DOCTRINE

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dulness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.—W. Q. J.

THE PRACTICAL APPLICATION

TO one approaching Theosophy for the first time the practical part of the teachings may seem obscure. To be practical a thing must be useful. If we could not use Theosophy in our daily lives it would not be practical. Simply to learn the facts of existence and the truth concerning man and the universe without putting them into practice would be useless.

Most beginners in Theosophy come to its portals laden with false beliefs in a personal God who, they have been led to believe, can bestow health, wealth and eternal bliss at will. This fabric of untruths must be broken; men must go down, down to the very foundation of their belief in this God, or the laws of Karma and Reincarnation will prove anything but useful.

If the seeker expects to find his personal God enlarged upon in Theosophy he will of necessity be disappointed—he must learn that a Law universally practical and consistent cannot be administered by a being whose very existence is impractical and actually impossible under that law. There can be no compromise; one of the two propositions must be taken. If the student is still seeking for the principle which proves that two and two make four, in a problem in which he continues to count it five for his own benefit, Theosophy has nothing to offer. On the other hand, if he approaches the teachings of the Wisdom Religion determined to throw the light of Truth on his daily problems and begins to work them out along those lines—no matter how much it hurts to give up the old and easier way of thinking—he will soon find the practical side of Theosophy: it has no other side.

The twin doctrines of Karma and Reincarnation must form an integral part in his life. These doctrines extend the boundary of existence beyond the present limited view, opening up vistas far beyond the narrow preconceived ideas of a life which ends after one short span in unsolvable mystery, and was begun without antecedents in one's own experience. This span of life, as Theosophy teaches, is but the fraction of an instant in the vast eternity of connected events which we call Time. Taking this new view of life, what changes present themselves! Circumstances and conditions which seemed all important in the old way of thinking shrivel into unimportance and insignificance. Even a glimpse of this larger vision helps us to demonstrate the practicality of Theosophy; in this light we begin to be truly "Spinners in the Sun." When we realize that every ex-

perience comes under the great law of Karma, whether good or bad, painful or sorrowful, pleasing or otherwise, and that these experiences are but the warp and the woof of our pattern, we will weave with more skilful fingers that design upon which we wish to build.

One might ask, "How can these things be learned?" They cannot be learned by chance, they must be *brought forth*—first by desire; second, by an earnest study of the fundamental propositions of Theosophy and by the contemplation of the metaphysical ideas found in the most commonplace things of everyday existence; and third, by an expression and demonstration of the truths thus learned.

To merely *want* to be good and express brotherly love for humanity is not enough. What is needed is the practical application of the truths regarding the *real* needs of humanity and the recognition of the common basis between all minds with a warm understanding of the whys and wherefores of men and things. Theosophists are the torch-bearers in their continuous task of lighting up the minds of the world. They are able to do this only because they have put into *practical* use its teachings and have kept their own lights burning. Merely preaching and thinking these truths are useless, for no matter how much brotherly love we may profess and think, unless we put them into action they are as "sounding brass and tinkling cymbals." The practical application compels us to "honor every truth by use."

In becoming practical Theosophists we take up our duty where we find it; we do not have to search for it in fields far away, for our duty lies always at hand. First comes duty to one's self; this does not mean to place one's self above all others, but that only in so far as one conquers and purifies himself can he hope to help others. The Law binds one and all together with cords so unescapable that man *must* help his fellow man in order to help himself, for it is written that no man may "enter alone."

H. P. B. says of theosophical duty, "If you ask me how we understand theosophical duty practically and in view of Karma I may answer you that our duty is to drink without murmur to the last drop, whatever contents the cup of life may have in store for us—to pluck the roses of life only for the fragrance they may shed on others and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it."

SCIENCE AND THE SECRET DOCTRINE

XX

THE continents of America form the *locus* wherein the reincarnating energies of Atlantis the Mighty are being gathered together and focused: the cradle of a new development of the human race—the Sixth Sub-race of the Fifth Root, in Theosophical parlance—and of many new nations. They form, in short, the arena from which will emerge the issue of a new course of the world's history, physical, mental, and spiritual.

To Theosophists who have learned something of the subtle magnetic ties of Karma which bind men, things, places, and events; and who, watching the tides of world history from the lofty tower erected fifty years ago by H. P. Blavatsky, the Avatar of the new age, and who have seen fast crystallizing the events predicted by her—it appears that the soil of these continents must have a human history as vast as the events foreshadowed on them; as extensive as the aegis cast over the Old World by the still nascent but already portentous civilization of the New.

In truth many times she hinted of a vast past, an analogue of the entire history of the Old World and but one cycle removed therefrom in the sweep of time. The Fifth Continent—America—she said, was coeval with the rising of Europe and Asia Minor.[1] As to its human history, the ancient Cro-Magnon race, the Old Stone Age men, set by the science of yesterday at the dawn of prehistory, closely resemble the American Indian; the *descendant* of their language, the Basque dialect, is in close affinity with the agglutinative American, and the connection of America with Europe, *via* the Guanches of the Canary Islands and through Atlantis, is clear enough.[2] Find the *real* age of the Cro-Magnons and the date of the Atlantean civilization of which they were the degenerate descendants, and the age of civilized man in America will be revealed!

Madame Blavatsky gave innumerable instances of the teeming ethnological and archeological signs of a connection between the early Americas and other lands, which in its nature must have dated far beyond the times when America was, until recently thought to have been, peopled only by the mammoth, the sloth, and their compeers. Such are the community of architecture and symbolism between the Americas, Egypt, Easter Island, Chaldea, India, and Cen-

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[1] *Secret Doctrine,* II, 8-9.

[2] *Secret Doctrine,* II, 678, 740.

tral Asia;[3] the evidence of a connection between the Mexican races and the early Phoenicians, Babylonians, and Egyptians (who must themselves needs date far back of the time allowed them by ethnology).[4] And, says she, the vast mysterious ruins of Copan, Uxmal, Palenque, and Arica, were probably built by the Atlanteans.[5] That means the presence of civilized man in America more than 10,000 years ago—for at that time the last vestige of Atlantis ceased to exist except in tradition.

The myriad evidences for the untold antiquity of American man[6] have been accumulating apace for the past eighty years; yet in this respect a strange and stubborn cecity has possessed the scientific mind; so much so that an oddly unacademic acerbity anon creeps into the discussion. To espouse the cause of really antique man in America, has in fact until the last two years sufficed to set one down as a fool, a visionary, or worse. No longer ago than in 1924, it was claimed that "there were no prehistoric men or submen in America."

Writing in *Science,* Sept. 21, 1928, Dr. Ales Hrdlicka stated that the population of America became established not over 5000 years ago; that it would be splendid to discover evidence of earlier man, but that if such were in existence it would have come to light by this time! America, he said, was populated *via* Behring Straits, and the people were not barbarians but already had a rich culture. What we consider "native customs," he thought, "might not have been evolved here at all, but in Asia." When one considers the evidence accumulated to date, of the contemporaneity of man with the mammoth in America, and of which Dr. Hrdlicka could hardly have been ignorant, one finds his mental processes interesting but hardly unprejudiced.

It is highly probable that some tribes of America *did* originate in Asia—whether by way of Behring Straits or the remains of the Lemurian land-bridge of older times, can hardly be determined just now. But to accept the Behring Straits hypothesis *in toto* means to postulate that the gigantic civilizations of Mexico and South America—whose constructions are at least the peer of any architecture of our day—were evolved over-night by certain tribes upon reaching those lands; tribes who had traversed something like 3000 lineal miles of American territory in a migration which must have occupied centuries, and that without leaving stick or stone to the northward of their ultimate habitation to signalize their passage! True,

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[3] *Secret Doctrine,* I, 322 *et circa;* II, 350.

[4] *Isis Unveiled,* I, 551-555.

[5] *Isis Unveiled,* I, 545.

[6] *Theosophy,* Vol. XII, 91, 192, 233; XIV, 330-1; 380-1.

there are traces of ancient man the length of the Americas from the Arctic Circle down, but nothing either of the style or magnitude of such constructions as Chichen-Itza.[7] Of this marvelous city George Allan England says:

> A city of twelve square miles, once swarming with a quarter of a million original Americans; a city of stupendous palaces and temples, just one of which, if built today, would cost thirty-two million dollars! An all-American city that, like sixty others, suddenly died; that lay buried and forgotten half a thousand years, a prey to the Yucatan jungles; a city now being miraculously resurrected, to the amazement of the world—such is Chichen-Itza, holy city of Kukulcan, the God of the Feathered Serpent, capital of the mysterious Mayas.

In other ancient civilizations there are the traces of successive steps of development; none here! Such a civilization is necessarily of thousands of years of unknown antiquity.

A typical example of recent scientific controversy on this subject is to be found in *Science* for July 6th and Sept. 28, 1928. A camel skull, to which adhered some undecayed organic matter, was found near Fillmore, Utah. A meticulous comparison demonstrated that it was not affiliated with the South American llama, nor was it from one of the camels imported into the deserts during the last century. On the contrary, all signs showed it to belong to the *Camelops* of Pleistocene times, supposedly extinct half a million years. Dr. Romer contends that this organic material could not have been preserved so long in such a climate (fifteen annual inches rainfall) and that therefore this supposedly Pleistocene species must have survived up to the last few thousand years. This discovery he then uses as a battering ram to attempt to break down the recent evidences of Pleistocene man in America, which hang largely upon association with early camel forms.

Dr. Oliver P. Hay counters in much detail. Upon technical considerations he shows the possibility of preservation of the organic matter in the place found—under dry dust in a cave—for indefinite periods. He notes also that specimens of the megalonyx, about whose age there is no dispute, had been found, buried in fine dust, and retaining organic matter, in a climate of fifty inches rainfall. He then continues with something of a *resumé* of the geological and paleontological relationships, well established, which would all have to be upset in order to allow of Dr. Romer's hypothesis. Let us then examine some of the human evidences which thus escape demolition.

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[7]See *Saturday Evening Post* for Aug. 17, 1929; an article which should be studied by every Theosophist.

The latest series fall logically into chronological order, dovetailing with others previously accumulated.

Workers of the Colorado Museum of Natural History and the American Museum of Natural History[8] found stone arrowheads close to the bones of a bison supposed to be long extinct when men first appeared in America.

Harold J. Cook (whose discoveries have been a bone of contention for some seasons) found human artifacts in an Oklahoma gravel pit, shown by geological evidence to belong to the Pleistocene age, supposedly 500,000 to 750,000 years ago.[9]

Dr. Eliot Blackwelder, of Stanford University, California,[10] found mastodon bones near Menlo Park at the same depth and in the same stratum where a human skull was found several years ago. This, he notes, is the first indication of the contemporaneity of man and mastodon in America.

Dr. Charles N. Gould, of the Oklahoma Geological Survey,[11] reports an arrowhead, found and photographed *in loco* in undisturbed gravel, precluding artificial burial, and in association with the bones of animals believed to have been extinct for hundreds of thousands of years. "To assume," says he, "that men lived in America even two hundred thousand years ago would be contrary to all present theories of human history."

Inasmuch as it has been stubbornly contended that all these human traces were buried or washed into position, this discovery would in itself be well-nigh enough to settle that question; but Dr. C. P. Singleton, of Harvard, reinforces it with the discovery at Melbourne, Florida, of a stone arrowhead or spear point lying directly under the bones of a mastodon; while Dr. Gidley, of the Smithsonian Institution, finds a large stone tool.[12]

Even yet, there will be stubborn resistance to the new chronology. And why? Dr. Gould's remark puts it in a nutshell. Agreeably to the "animal-ancestor" theories which sprung from Darwinism, man as man is but little more than 500,000 years old altogether; these discoveries would not only show highly developed man existing at that time, but living in a location utterly separating him from the putative lines of his brute ancestors. According to all existing theories, he must have originated either in Europe, Asia, or Africa; and as man, the Pleistocene is itself stretching the age science is willing

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[8] *Science,* Aug. 10, 1928.
[9] *Washington Star,* Jan. 15, 1929.
[10] *The Week's Science,* Jan. 28, 1929.
[11] *The Week's Science,* Feb. 11, 1929.
[12] *Science,* June 7, 1929.

to credit him with. Accept the new chronology, and there will be no bolt or timber of the present evolutionary theories unloosened!

The dim, vast sweep of the American past which thus arises before the Theosophic eye is as entrancing as it is chaotic and nebulous. We have the man of the recent discoveries, of unknown race. We have the later Asiatic immigrant by way of Behring Straits, Atlantean also in ultimate origin, and, as shown by Dr. Hrdlicka, a close relative of the Tibetan aborigine. We have the mysterious mound-builder, thought by some to be a colonist from the Mayan or Aztec civilizations further south. We have the Hyperborean races hinted at by H. P. B. and now discovered by science.[13] Lastly, we have those astonishing civilizations of the Incas, the Aztecs, the Toltecs and Mayas. The Incas, according to Prof. Arthur Posnansky, had so developed the science of astronomy that they knew the angle of the ecliptic.[14]

The Mayas are the increasing marvel of archeology, and the end of discovery and admiration is not yet. Strangely enough, *the latest development of American architecture is almost a direct copy of the Mayan.* In its strange grim way, it is pleasing to the eye and mystically expressive of the American spirit.[15]

The Mayas, says H. P. B., were strictly American,[16] though coeval with Plato's Atlantis of 10,000 years ago. Nevertheless and obviously they must have been of remote Atlantean descent. Is it not possible that they played the odd part in the decadence of Atlanto-American affairs which is now being played by Japan at a similar stage of Asiatic affairs? At any rate, said a Master writing in the '80's, two centuries prior to the arrival of Cortez, there was a great "rush of progress" among the subraces of Mexico and Peru as among us now; a rush ending in annihilation through causes self-engendered, and whose possible repetition we see among us now. No wonder that Mr. England speculates thus:

> What really happened to this mighty race, so that when the Spaniards came they found it already in full decadence, with only a few miserable campers living in grass huts amid the ruins of stupendous palaces? What brought the Mayas so low that their last capital was but a village of such huts on an island in Lake Peten, Guatemala?
>
> "Babylon is fallen—is fallen!"
>
> And why? Fully solve this stupendous mystery, and fame with fortune will be yours!

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[13] *The Washington Evening Star,* Oct. 12, 1928. [14] *New York Times,* Dec. 25, 1928.
[15] See remarks and photos in *Saturday Evening Post* quoted supra.
[16] *S. D.* II, 35.

Hardly! The mystery was solved long ago, but neither fame nor fortune—only contumely—were visited upon the transmitters and resuscitators of the ancient records!

Back of the Red Indian; back of the mammoth-chasers; back of the moundbuilders; far, far back of the Mayas, the Incas, the Aztecs, loom the vast, dim, awe-inspiring figures of those races which peopled these lands when, prior to submersions and levitations then far in the future, they formed parts of Atlantis and even of Lemuria! We refer to the races of giants, of those who will hardly even be received as human when their intact skeletons shall be found—as will happen one day. We refer to those glimpsed in the despised, derided, semi-mythical traces uncovered by Hubbard—fulfilment cut short by an untimely landslide and an equally untimely death; to the odd traces left in the unverified geological nucleus of "Cascadia;"[17] to those limned by a thousand and one incredible hints vouchsafed by Nature across the length and breadth of the land, and which, studied as *fact* and not as fiction, may one day precipitate an avalanche of amaze and inaugurate the "breaking up of the great deep;" the deep of human complacency and self-satisfaction, of pygmy self-gratulation upon our putative but wholly mythical "ascent" from lower forms of half-sentient life!

The Light and The Ray

Generally speaking a "ray" comes from a "light"; the ray is not the light itself, but a projection of it, and yet is the light, because without the light there would be no ray. The color of the light is clear and uniform; the ray is changed in color by the substance through which it passes. When the "ray" is "indrawn," it is of the same color as the light and is the light; in fact, was the light all the time, for the appearance of the different colors in it was not from the light, but from that through which it passes. Unity; one in essence. There is nothing but the Self.—R. C.

[17] *Theosophy*, April, 1925. "Antiquity of Man."

THE COMMUNITY OF IDEAS

"I think as students become more earnest and closely allied to one another and the work, ideas flow from them to the one speaking. The speaker sees it in another's mind unconsciously perhaps—but truly so. The intercommunication between minds is much more common than supposed, both for good and bad. The best strength comes from the Masters when the mind is centered on doing Their work; this opens the channel between Them and us. 'Thought is the plane of action; all else are results.' "—*Robert Crosbie.*

"If two minds vibrate or change into the same state they will think alike."—*Ocean of Theosophy.*

THE words above quoted are expressions of a truth so common that we recognize it daily, though usually without analyzing why we do so. We affect others, and are affected by them to such an extent that we form habits of contact or habits of avoidance. If we are frivolous by nature we seek the company of those devoted to gaiety; if studious our association is with students. If "out of our element" and among those with whom we have little in common, we are either assimilated with them or our thoughts dominate theirs. Even though such contacts be brief they have their effects.

"The wise man seeks that which is homogeneous with his own nature," says the *Bhagavad-Gita.* And as Theosophy makes man aware of his own nature, the intercommunication between the minds of Theosophists should be of greater importance and power than that evidenced by any other group where a common interest exists. There are good reasons why this should be so. As Theosophists, their minds are trained to think along the lines of universal fundamentals. There can be no difference of opinion relative to a Law which always functions in the same manner and which always affects all beings in the same way. True, various minds may find various modes of observing its manifestations, but when these are expressed each serves to corroborate the others—there can be little argument as to detail when there is knowledge of the essential—having in mind the one Law, universal and without exception.

In any group where the community of ideas rests upon a matter of belief—and this applies particularly to religions—a presentation of the belief may call for its passive acceptance, as in churches where the idea of "authority" prevails, or violent argument, as in the case of open forums or debating societies. The former represents soul

stagnation, the latter the signs of unrest and unconscious striving to find the Law.

If in union there is strength, in the union of Theosophists by reason of similarity of aim, purpose and teaching there is the strength of the Masters. *"The best strength comes from the Masters when the mind is centered on doing Their work; this opens the channel between Them and us."*

We can, if we try, with the above in mind, see something of the intercommunication between minds in what is recorded of the acts and writings of H. P. B. and Wm. Q. Judge. We can, as we learn more of the Law, see the strength of the Masters in the work assigned to and performed by these two. We can, as we find others carrying on their work, attune our thoughts to theirs and demonstrate in action the community of ideas.

"Direct Perception"

It is sometimes said, in speaking of Masters, that Theirs is a *direct* perception, in that They need no secondary process, like reasoning, in grasping the true inwardness of any truth, or any phenomenon or event. In so speaking, one is often misled by words—to the extent that he is unaware of the fact that he may be materializing a transcendent idea. What *is* direct perception? The human being as at present constituted possesses this faculty in the Mahatmic sense in just *one* perception: he is aware of his own existence—regardless of reason, feeling, environment or anything else. That is our only direct perception, and the fact should evidence the tremendous gulf between human and Mahatmic consciousness—as also prove that there is a bridge over that gulf. Other kinds or *phases* of direct perception are instinct—the acquired and instant knowledge of a *species*—and intuition, which is so rare and partial in most instances that the warning is repeatedly given to check at once our "intuitions" by reason, lest they prove the progeny of feeling or desire. The Master is a being as much more developed than human man as a sun is more powerfully radiant than a feeble candle. Yet he once *was* a man, even though now he is Man.

JESUS: INITIATE AND TEACHER

VI

FOR nearly four centuries, the great historians nearly contemporary with Jesus had not taken the slightest notice either of his life or death. Christians wondered at such an unaccountable omission of what the Church considered the greatest events in the world's history.

The Jewish version of the birth of Jesus is recorded in the *Sepher-Toldos Jeshu* in the following words:

"Mary having become the mother of a Son, named Jehosuah, and the boy growing up, she entrusted him to the care of the Rabbi Elhanan, and the child progressed in knowledge, for he was well gifted with spirit and understanding.

"Rabbi Jehosuah, son of Perachiah, continued the education of Jehosuah (Jesus) after Elhanan, and *initiated* him in the *secret* knowledge;" but the King, Janneus, having given orders to slay all the initiates, Jehosuah Ben Perachiah, fled to Alexandria, in Egypt, taking the boy with him.

While in Alexandria, continues the story, they were received in the house of a rich and learned lady (personified Egypt). Young Jesus found her beautiful, notwithstanding *"a defect in her eyes,"* and declared so to his master. Upon hearing this, the latter became so angry that his pupil should find in the land of bondage anything good, that "he cursed him and drove the young man from his presence." Then follow a series of adventures told in allegorical language, which show that Jesus supplemented his initiation in the Jewish *Kabala* with an additional acquisition of the secret wisdom of Egypt. When the persecution ceased they both returned to Judea.

The real grievances against Jesus are stated by the learned author of *Tela Ignea Satanae* (the fiery darts of Satan) to be two in number: 1st, that he had discovered the great Mysteries of their Temple, by having been initiated in Egypt; and 2d, that he had profaned them by exposing them to the vulgar, who misunderstood and disfigured them.

However cautious one ought to be in accepting anything about Jesus from Jewish sources, it must be confessed that in some things they seem to be more correct in their statements (whenever their direct interest in stating facts is not concerned) than our good but too jealous Fathers. One thing is certain, James, the "Brother of

the Lord," is silent about the *resurrection.* He terms Jesus nowhere "Son of God," nor even Christ-God. Once only, speaking of Jesus, he calls him the "Lord of Glory," but so do the Nazarenes when writing about their prophet *Iohanan bar Zacharia,* or John, son of Zacharias (St. John the Baptist). Their favorite expressions about their prophet are the same as those used by James when speaking of Jesus. A man "of the seed of a man," "Messenger of Life," of light, "my Lord Apostle," "King sprung of Light," and so on. "Have not the faith of our *Lord* JESUS Christ, *the Lord of Glory,"* etc., says James in his epistle (ii. 1), presumably addressing Christ as GOD. "Peace to thee, my *Lord,* JOHN Abo Sabo, Lord of Glory!" says the *Codex Nazaraeus* (ii. 19), known to address but a prophet. "Ye have condemned and killed the *Just,"* says James (v. 6). "Iohanan (John) is the *Just* one, he comes in the way of *justice,"* says Matthew (xxi. 32, Syriac text).

James does not even call Jesus *Messiah,* in the sense given to the title by the Christians, but alludes to the kabalistic "King Messiah," who is Lord of Sabaoth (v. 4), and repeats several times that the "Lord" will come, but identifies the latter nowhere with Jesus.

From the very first appearance of Jesus and his twelve disciples, we see them congregating apart, having secure refuges in the wilderness, and among friends in Bethany, and elsewhere. Were Christianity not composed of *"secret communities,"* from the start, history would have more *facts* to record of its founder and disciples than it has.

How little Jesus had impressed his personality upon his own century, is calculated to astound the inquirer. Renan shows that Philo, who died toward the year 50, and who was born many years earlier than Jesus, living all the while in Palestine while the "glad tidings" were being preached all over the country, according to the *Gospels,* had never heard of him! Josephus, the historian, who was born three or four years after the death of Jesus, mentions his execution in a short sentence, and even those few words were altered "by a *Christian hand,"* says the author of the *Life of Jesus.*

The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johanite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries. Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity,

they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version.

The present-day Templars, adhering strictly as they do to the *Bible,* can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc. The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the *Bible.*

Those who "rejected" Jesus as the "Son of God," were neither the people ignorant of religious symbols, nor the handful of atheistical Sadducees who put him to death; but the very men who were instructed in the secret wisdom, who knew the origin as well as the meaning of the cruciform symbol, and who put aside both the Christian emblem and the Saviour suspended from it, because they could not be parties to such a blasphemous imposition upon the common people.

Mahomet and his disciples, who held Jesus in great respect as a prophet, remarks Eliphas Levi, used to utter, when speaking of Christians, the following remarkable words: "Jesus of Nazareth was verily a true prophet of Allah and a grand man; but lo! his disciples all went insane one day, and made a god of him."

How can anyone imagine that Paul identified the *Son* with the *Father,* when he tells us that God made Jesus "a *little lower* than the angels" (*Hebrews* ii. 9), and a *little higher* than Moses! (*Hebrews* iii.3). Of whatever, or how many forgeries, interlined later in the *Acts,* the Fathers are guilty we know not; but that Paul never considered Christ more than a man "full of the Spirit of God" is but too evident: "In the *arche* was the *Logos,* and the Logos was adnate to the Theos."

It is a most suggestive fact that there is not a word in the so-called sacred *Scriptures* to show that Jesus was actually regarded as a God by his disciples. Neither before nor after his death did they pay him divine honors. Their relation to him was only that of disciples and "master;" by which name they addressed him, as the followers of Pythagoras and Plato addressed their respective masters before them. Whatever words may have been put into the mouths of Jesus, Peter, John, Paul, and others, there is not a single act of adoration recorded on their part, nor did Jesus himself ever declare his identity

with *his Father*. He accused the Pharisees of *stoning* their prophets, not of deicide. He termed himself the son of God, but took care to assert repeatedly that they were all the children of God, who was the Heavenly Father of all. In preaching this, he but repeated a doctrine taught ages earlier by Hermes, Plato, and other philosophers.

Neither in the *Homilies* nor any other early work of the apostles, is there anything to show that any of his friends and followers regarded Jesus as anything more than a prophet. The idea is as clearly established in the *Clementines*. Except that too much room is afforded to Peter to establish the identity of the Mosaic God with the Father of Jesus, the whole work is devoted to Monotheism.

Jesus enforced and illustrated his doctrines with signs and wonders; and if we lay aside the claims advanced on his behalf by his deifiers, he did but what the other kabalists did; and only *they* at that epoch, when, for two centuries the sources of prophecy had been completely dried up, and from this stagnation of public "miracles" had originated the skepticism of the unbelieving sect of the Sadducees.

Thus, the wonders of healing and the thaums of Jesus, which he imparted to his followers, show that they were learning, in their daily communication with him, the theory and practice of the new ethics, day by day, and in the familiar intercourse of intimate friendship. Their faith was progressively developed, like that of all neophytes, simultaneously with the increase of knowledge.

All this points undeniably to the fact, that except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer

instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below.

(Collated from the writings of H. P. B.)

(To be continued)

The In-Dwelling God

An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. VI. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself . . . Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by,* and *in,* the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?" Yet, let no man anthropomorphise that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence—for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation."—H. P.B.

FROM A STUDENT'S NOTEBOOK

FEW illustrations are perfect. Pushed too far, they develop weak points. But if put forward for what they are worth—as partial—their helpfulness as step-ladders to understanding is apparent. Later on, the resolute beginner will not need them; he will be setting up long and far-reaching ladders of self-induced thought for himself into the far heights of his own consciousness.

For instance: A good and immediate illustration of the sometimes puzzling phrase "natural impulse" used in the Third Fundamental Proposition of the *Secret Doctrine* as the the method of growth for Monads not yet self-conscious may be found by every student in the processes of his own physical body.

What is a body? A synthesis of the three lower kingdoms in Nature: mineral, vegetable and animal. By the unaware but constructive power of every man these "lives", or Monads, are brought together in certain relations—not only with himself, a higher intelligence than any of them, but with one another—higher or lower in class-intelligence, as the case may be.

In this wonderful "melting-pot", the body of man, there is brought into function, not only the influence of the highest, or self-conscious, intelligence upon the lower which from the lower viewpoint is spoken of as "natural impulse"; but also that of all these conscious (but not yet self-conscious) "lives" upon one another.

Thus in the body of man alone a complete picture in small of "natural impulse" in the large is presented. Here is the great "give and take" in Nature. Here also is the energic impulsion upward of higher intelligence upon lower.

As all forces in Nature flow through Man, as he epitomizes all states of matter, all powers, all possibilities in our solar system, it will be seen what an "education" is possible for the "lives" through his use of them, not directly, in the usual sense of education, but through their passing and recurring contact with him.

Every atom of matter connected with this Earth has been used in human bodies over and over again. Each human being draws back to himself, hour to hour, day to day, incarnation to incarnation, "his own" in the sense of those "lives" which he himself has qualified, or other "lives" similarly qualified, and thus suitable to him. *So is he suitable to them*—and thus will be seen what a factor in Karma "natural impulse" must be. Man is responsible for the education of the "lives", and they also serve to help "educate" him.

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

"WHAT'S the argument about?" questioned Richard, as he came upon Beth and Harold having one of their argumentative discourses.

"About the ways and means of working for Theosophy." Beth gave Harold a disparaging look. "He thinks," she continued, "that the only way to really work for Theosophy is to give public lectures, conduct classes, compose Theosophical articles, publicly attack any exponent of either science or religion whose views happen to disagree with Theosophy and . . ."

"And have a thorough knowledge of the *Secret Doctrine,*" added Harold, evidently wishing to say something in his own right.

"O, ho," put in Richard, "if those are your secret ambitions, boy, you are aiming high."

"They are not my ambitions," said Harold modestly, "but I do think that all those things are necessary for the furtherance of Theosophy."

"Now you have changed it," said Beth scornfully. "A moment ago you were assuring me that those were the *only* methods by which Theosophy could spread through the world. Now, I think, that's not so at all. I think that you have to live a Theosophical life before you can preach one. It isn't at all necessary to read a dozen books or give Theosophical talks in a learned manner. If you act and live in the right way, you will go a lot farther, and be able to reach many more people. People look for the way you do things, rather than the way you talk about doing them."

"But how are you going to learn to act right if you don't read the books—the *Gita,* for instance, which lays down a complete line of ethics that will induce right action if followed. You've got to *know* the books." Harold was most emphatic.

"Well," admitted Beth, "you could read them and get a lot of good from them, but *reading* the books is not the main thing. Besides, I'm not so fortunate as you are. You can read all the books, and study public-speaking and all that sort of thing, because you have the time to do so. Now, I've got to keep up my school work, and my studies and other work take almost all of my time. But with all

that, I contend, you can still work for Theosophy by trying to embody its teachings in your daily life."

"Providing you know those teachings," countered Harold. "I'll admit that the book-learning doesn't do much good, if you don't live the life, but it *is* necessary, isn't it, Rich?" Harold appealed to his friend, being quite wearied by so much arguing.

"I should think that you were both right," said Richard diplomatically. "You've got to have some intellectual work along with the spiritual efforts. And you will notice that right in our Lodge there are examples of people who follow whichever line they can. Now, I shouldn't call myself unfortunate, Beth, if I couldn't spend all my time studying, because you are trying to apply what you already know. But as Hal has plenty of time to work and study, there is no reason why he shouldn't do so, as long as he wants to. Remember H. P. B.'s words? 'The only man who is absolutely wrong in his method is the one who does nothing.' "

"Both are necessary, then, aren't they?" asked Beth, ready to compromise.

"Surely they are," said Richard with enthusiasm. "But there is one thing which we could all do, and it would not take either study or time."

"What's that?" they both asked rather breathlessly.

"We could remain true to Theosophy itself. Did you hear it said the other night, that U. L. T. has been a living factor in people's lives for over twenty years? That means that for over twenty years, some have had to work, study, give their time—sometimes all of it—their money, what they had of that, in order to put Theosophy across for the people of this century. We know how Mr. Crosbie worked, never swerving from loyalty to the Masters and Their Message, and we could do at least that—remain loyal to the original impulse and teachings. You know, Beth, in the *Theosophical Movement* it gives cases where people were in close contact with H. P. B. and Mr. Judge, and would seem to have had every opportunity in the world to be of great help to the Movement, but always some little thing threw them off the right track and they followed personal leaders; in some cases they did their best to repudiate Theosophy. If we could just remain loyal to Theosophy and the purpose of the U. L. T., I'm sure that the work could be carried over until 1975."

"And we would have to be the ones who would carry it over, wouldn't we?" asked Beth, with shining eyes.

"Well, you could hardly expect your great-aunt to do it," replied Richard.

"I never thought of the work in that light," said Harold, who had been listening attentively. "It's really *our* work, isn't it?"

"Figure it out for yourself," said Richard. "Why do you suppose that you came into this work in your youth, rather than when you had reached a nice, ripe, comfortable middle age? Karma, yes, but why such Karma? You notice that most of the other Theosophists never contacted the Movement until later years. Of course, age need not deter anyone from work, but as this work must be carried on, it would seem that the younger people might just as well try to assume some responsibility if they can and will."

"You're certainly right," said Harold. "We are in the habit of taking too much for granted. I know I never even think of helping, when I know I can, because I'm sure that *somebody* will come across and do the necessary labor. I'm sure we could do lots of things if we wanted to."

"Why, the Declaration card even speaks of loyalty," said Beth, as if she had just made a great discovery. "It says: 'It is loyal to the Great Founders of the Theosophical Movement . . . ,' that's what we can do, and also stick to the Declaration, can't we, Rich!"

"My dear child, it's a fact that the Declaration has served its purpose for over twenty years. It's going to be our job to see that it carries on. Do you think we're capable of doing it?"

"Most certainly we are, and shall," replied Beth. "There can be no argument about that!"

The True Cosmopolitan

Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too . . . When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready.—W. Q. J.

BHAKTI—"DEVOTION"

LOVE, sympathy, and other *emotions* often pass for Devotion. In a certain sense, or rather, to a certain degree, this is measurably true: all these emotions have devotion in them, but often they are of the lower mind and not of the higher. To put it another way, "there is *Buddhi* in everything and everyone." But *Buddhi* is a *principle* of our being as well as of the rest of Nature, while emotions of every kind are *"Qualities,"* as they are called in the "Bhagavad-Gita." This is the same as to say that water is a continuing, constant, unvarying substance, element, or principle in all things—a thing-in-itself. If in a scavenger's bucket, it is a quality of the contents, that is, they are wet or damp; if diffused in fruit or vegetable it is still water, but is a quality of the plant or fruit. So affection for another has *Buddhi* in it, but being personal in nature it is on the same plane as doubt, suspicion, hate, and many other qualities. Any "quality" may be at once changed into its "opposite" if another object of attention appears. This is just as sugar or starch may be used as food or changed into alcohol or vinegar.

When *Buddhi,* unadulterated and uncontaminated by any admixture of personal "feeling" is active, there is Devotion, or *Bhakti,* pure and simple. Being more or less personal in our relations with each other, all of us are apt to mistake "the quality of mercy" for Mercy itself, our likes for Devotion and our dislikes for something else, when the truth is that liking and disliking, both, are merely the opposite aspects of one and the same "quality"—feeling or emotion. We need to bear in mind then, even as regards Love, which represents our highest emotion, that "if a man loves not his brother whom he has seen, how can he love the Master whom he has not seen." The earnest Theosophist will do well to ponder often and well all that is implicit in the article "Love with an Object," originally published by H. P. Blavatsky in her magazine *Lucifer,* and twice reprinted in THEOSOPHY. (Volume I, 225, and Volume XI, 423).

Bhakti, or Devotion, has in it neither partiality nor favoritism for the Beloved, both of which manifestations necessarily imply indifference or antipathy for others. So our way lies, as Mr. Judge points out, up from *tamas,* or indifference, through *rajas,* or feelings and emotions, good as well as bad, to *sattva*—"Good-*will* to all that lives." From *sattva* "wisdom is produced," *i. e.,* from the cul-

tivation of good will toward all, irrespective of our purely personal nature, we come to active efforts for the benefit of all with whom we come in contact. From this active good will, there arises the search for true ways and means to help others, and thus Wisdom—the ability to help others—results.

This calls for "devotion" to an Ideal, and not to any person as such. Such love will change, increase, as the ideal is realized, elevated. If the history of the Theosophical Movement is studied, it can be seen that at the beginning each aspirant was stirred by a strong feeling in respect to the Masters, and to their visible Agent, H. P. B. They mistook this quality for Devotion, and so, many fell victim to doubt and suspicion when their "devotion" did not meet with what they considered a proper return. The student of today, being quite as human as other men, needs to be on watch constantly against this pitfall.

Real Devotion is of the Spirit. It is brought to birth in the mind as we strive to act from the Divine basis, and it can only be nourished by "will and *yoga,*" that is, by thought and exercise or practice through deeds, not merely words. As Mr. Judge points out, such a course of deliberately chosen conduct does in fact bring us *en rapport* with the thought, will, and true feeling, or Devotion, with all others in that same *rapport,* and this must include the Masters of Wisdom as well as our fellow-soldiers in the ranks struggling side by side with us in the great Cause of Universal brotherhood. This condition can be achieved by genuine philanthropy, which is only another word for *Bhakti.* Therefore we are told by one of those Masters: "If you want to serve Us, serve our Humanity;" and again: "Only he who has the love of Humanity at heart is worthy of Our Secrets."

From this basis we learn and do not criticize, we trust and do not suspect. We are filled with the thought and effort to keep ourselves in line with the Work, knowing full well that if we do that, the Work will keep us in line. We are not then looking for recognition or return, of or for ourselves—but they come the more surely for all that. Devotion, therefore, is a mental attitude which permeates all our acts, and gradually changes the quality of *sattva* into the principle of *Buddhi*—the Spiritual Will, "which flyeth like light and cuts all obstacles like a sharp sword."

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 192 to p. 200, Vol. I).

By W. Q. J.

THE Astral Light is not in its nature truth revealing or "good." *Note 2, p. 197.* "It stands in the same relation to Akâsa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

The Fall into Generation is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man . . . It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious, being—Man." *(192-193).* So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot, however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the

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* From *The Path,* September, 1891.

result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyan Chohans, once more struggle upward. Such is the immense and unending struggle.

States and Planes of Consciousness in Kosmos and Man. *p. 199, 2d and 3d paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes.* He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

First and Seventh Globes of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evoluting beings

is impressed with the original plan. This is repeated for every round.

The Three Higher Planes of Consciousness spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

True Progress Is Within

It is not necessary to be conscious of the progress one has made. . . . In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We do not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure."

It is not possible to evade the law of evolution, but that law need not always be carried out in *one* way. If the same result is produced it is enough. Hence in any one hour or minute the being attaining adeptship could pass through countless experiences *in effect*. But, as a fact, no one becomes an adept until he has in some previous time gone through the exact steps needed. If you and I, for instance, miss adeptship in this *Manvantara,* we will emerge again to take up the work at a corresponding point in the much higher development of the next, although then we may seem low down in the scale, viewing us from the standard then to prevail.—W. Q. J.

ON THE LOOKOUT

Sinister Whispers

During the early part of 1929, Jenny Golder, a French dancer, committed suicide at the height of her career. The cause thereof given by herself previously was the continual "whispering" of her friend, Claude France, a recent suicide, who, the unfortunate actress averred, was constantly urging her to follow his example and come to "realms of permanent happiness." As taught by Theosophy, suicide—*if committed in full sanity*—is actually the worst of all crimes, involving, as it does, a rebellion against the Universe itself. One of the principal penalties and dire consequences involved is that the *mental corpse* of the unfortunate is not subject to disintegration until its full term arrives, and spends its intervening years in a subjective repetition of the passions, thoughts, and desires which led to the original deed. Such repetition influences the whole mind of the race, and cannot but break muddily and directly into the consciousness of mediumistic persons; especially those closely connected by karmic ties. It is exactly so also with executed murderers; if those who cry so loudly for the murderer's blood as a "crime preventive" could see on other planes, they would soon be enlightened as to one of the most portentous of all sources of crime; for many criminals are nothing more or less than *unconscious mediums.*

Another Case

According to *The Week's Science,* Jan., 1928, Robert Williams, of London, suddenly and without provocation, murdered a girl with whom he was talking in a public park. He deposed afterward that "noises" came into his ears, and that "it seemed as though steam were coming out of the sides of his head." He then saw visions, and upon coming to normal consciousness found himself in custody, but with no recollection of the crime.

Now this seems like something very much more than a mere "alibi." The symptoms described are quite typical of an astral dislocation; the "noise" and "steam" have been recalled clearly by persons who, in the course of extreme illness, suffered an astral projection to such an extent as to have a clear vision of the room and their own bodies lying in bed.

Owing to suicide, capital punishment, and sudden death, the astral planes are peopled more every day by the semi-human but potent

relicts of victims, unguided by anything of soul-light and surcharged with passions which *must* have an outlet at any cost wherever one avails.

Potential Hells

Yet there are human beings who actually not only do not hesitate to attempt to come into full *rapport* with this sort of world and to encourage others to do likewise, but who regard it as the highest good. According to the *New York Times* for Sept. 11, 1928, scientific means have come into use in mediumistic circles. "Spirit whisperings," it is said, have been magnified into shouts by microphones and amplifiers, and the suggestion was made that science and spiritualism should carry on joint investigations. Now, a few years ago this suggestion would have been declined with more haste than courtesy by science. As a matter of fact, however, there have of late years been sporadic but numerically increasing attempts on the part of scientific men to penetrate the regions of the "spirits." There has been some discouragement on the part of backers of these investigations due to the tendency of their investigators to become tolerant of the "psychic world" or even to become spiritualists; a result the opposite of what is usually desired by those who set the investigations on foot. Nevertheless, for instance, Stewart J. Muldoon and Prof. Hereward Carrington have written a book in considerable detail on "The Projection of the Astral Body," containing methods and advice in accordance with the best traditions of Tibetan Dugpaism.

"Our Sixth Sense"

The Week's Science for Feb. 27, 1928, comments on the book "Our Sixth Sense," by Dr. Charles Richet. Dr. Richet, it seems, following the regular scientific method, has conceded the existence of the astral realm and christened it with a special name—the "Cryptocosmos," as distinguished from the "megacosmos" or astronomical universe, and the "microcosmos" or cellular and bacterial life. The term is as admirably adapted to express his meaning as it is to divert all possible attention from the fact that that "cryptocosmos" has been catalogued for ages in Theosophical literature.

Prof. O. Klemm, of Leipzig University, discusses clairvoyance as a *fait accompli* and an accepted truth; the most puzzling point about it, he thinks, is that "one sees the whole field at a glance," not merely one event at a time. *(Referee,* Nov. 18, 1928). It is high time, he thinks, that we should seriously endeavor to find out its cause.

Now this is one of the principal perils of the future. Science is in itself wholly *soulless;* its motives are, on the one hand, an insatiable curiosity; on the other an equally insatiable lust for power over the forces of nature. Such passions carried *practically* into the unseen planes lead to unadulterated black magic, and nothing but a thorough-going education in Theosophy will save the successful investigator from the abyss. But it is precisely the ethics and the advice of Theosophy which he firmly, when not contemptuously, waves aside. And the scientist being a responsible being, cannot be forcibly restrained from folly.

What Does It Mean?

Meantime to him an intimation of the astral plane means an opportunity to "project the astral body;" the possibility of clairvoyance means prying into other people's affairs for the welfare of "society" or himself; the world of "shells" beyond the grave means the satiation of curiosity as to after-death states; the world of primordial force means the "unlocking of the atom" to the utter destruction of such civilization as we have. Even years of Theosophical acquaintance scarce suffice to cure him of the itch for prostituting wisdom. It is not likely that science will ever be Theosophized, even via "astral investigations;" in fact the dippings of science into that sphere look very much like the incipience of that fatal dabbling which in Atlantis and Lemuria led to full-fledged black magic and the destruction of world-civilization. Science is the physical body of knowledge; spiritualism is its psychic principle. Neither, without the soul-light of Theosophy, can be other than downward in tendency; united yet devoid of Theosophical knowledge we have a potentiality which means as dire things for mankind as the future could well hold in store. Let Theosophists be on guard—against their own tendencies as much as against the discontent of friends who would fly Theosophy as a tail to the scientific kite.

An Emergent Duty

Meanwhile not the least of our duties is to help save the non-scientific world from the welter of superstition into which it may well fall during the cycle of psychic phenomena which becomes more evident as time goes on. *The Week's Science* for Sept. 10, 1928, comments on an article by Mr. A. R. Wright which points out that "the manufacture of ghostly folk lore is as active now as ever." For the most part it is no "folk lore," but, when not personal experience,

is part of the innate ideas imperishably printed in the human mind ages ago—and based on *facts*. To explain, rationalize, and divest of the "supernatural" those facts, is part of the work of Theosophy. Science cannot do it, denying *a priori* in the first place, and being victimized whenever convinced, in the second.

Real "Lunacy"

An odd alibi was advanced by the mother of a 15-year-old boy arrested for theft in England. (*The Week's Science,* 1928). The boy, his mother said, had a monthly period of madness which lasted while the moon was in its dark phase. Not so "odd", to those who know of the astral body of man. That body is the fragment of a previous evolution *in which our lower psychic principles were developed;* it is still part container of those influences, and little do we realize the full deadliness of its effect under certain conditions. The ancients who coined the term "lunatic" knew precisely what they were doing, as many an odd example of lunar action upon biological organisms shows.

Predictions

Before the failure of Sir Hubert Wilkin's Zeppelin expedition (*Los Angeles Times,* May 18, 1929), an anonymous woman wrote him the outcome of the adventure, and also stated that one man, not a member of the crew but important to the expedition, would be lost. As a matter of fact, a newspaper man connected with the expedition was accidentally killed at the start, his description tallying exactly with that given by the woman.

As told in *The Week's Science,* May 6, 1929, Major H. E. Smith, an Assistant Police Commissioner from the Gold Coast, lost a foreman by the power of "voodoo." The man was told that he was going to die, and did so within two days, the autopsy showing no trace of disease, injury, or poison. Major Smith considered it a case of "suggestion." Quite likely; the Universe is the result of "suggestion," but to include such a case as the above, the term would have to be widened entirely beyond the toleration of mechanistic science. One such instance—and there are hundreds—is enough to demolish the contentions of every mechanistic biologist, of every "behaviorist" and every "reflex" theorist in the world. The issue is not to be evaded by giving the case a prosaic-sounding name, as will be found upon attempting to secure from a materialist a *complete* definition of "suggestion" in the above sense.

In the spring of 1928, Mr. M. F. Bramley, a wealthy contractor,

dreamed of a sunken island in the Pacific. The dream obsessed him so much that he set on foot a search for the subject thereof; finally, a year later, locating the spot from a plane. He is now planning to dike off the sea, fill the island to level, and use it as an estate. *(Los Angeles Times,* April 3, 1929).

Projected Astral Pictures

On the night of Saturday, April 27, 1929, William Oviatt, Ray N. Scott, and Mack A. Fluker set themselves, as reported in the Los Angeles papers of April 29, to an all-night session of plans for a moving picture. The "big kick" of the picture was to be an airplane wreck in which three men were to be "killed." Early the following morning the trio, reported to be rather the worse for liquor, took a plane belonging to Oviatt out for a "joyride." Later in the morning a group of Japanese laborers were attracted by the queer antics of the plane, which struck a few minutes later and burst into flames. One of the men had been leaning over the side, waving and laughing, as the plane struck. By the time the Japanese reached the scene, the bodies had been so far consumed as to render identification possible only by indirect means.

Two weeks before this, one of the men had been warned by a "soothsayer" that he would meet death in that identical plane; but of course had scoffed thereat. Now comes the prologue: the Thursday night preceding another man had a dream which impressed him so powerfully as a harbinger of disaster that he had suggested to his wife to watch the papers. In the dream he had been driving along a highway; had had his attention attracted by the queer tactics of a plane; had seen the plane fall; had rushed to assist across a field, collecting some *Japanese laborers* on the way; and upon reaching the plane had wondered in the dream at the completeness with which the bodies had been burned in so short a time.

An Obvious Case

Here obviously was a case in which the disaster, already enacted on the astral plane, was *seen* in advance of its physical culmination. Its *form* had so influenced unconsciously the minds of the victims as not only to stimulate their imaginations in that direction, but to lead their buried "subconscious" faculties to imitate it *in actu;* moreover, the karmic forces in play had been so strong as to stimulate the dream-consciousness of a stranger, who nevertheless must have had some karmic tie or other from the past. Scarce a person but knows

of other cases as striking: sometimes rendered symbolically, but *unmistakably* when viewed after the event; sometimes as veridically as this one. They all, of course, fall under one or another of the classes of dreams explained by Madame Blavatsky in the *Transactions of the Blavatsky Lodge*. They are powers of the inner self, which act on its own plane during sleep, its adventures presenting themselves, colored and distorted, to the personal self upon awakening, and under various guises. Nevertheless *powers* undeniable; and which when consciously developed and used, make the Adept, whether Black or White.

Why, then, does not materialistic science investigate, verify, and shed its materialism? For exactly the same reason that a Catholic dare not peruse the *Age of Reason—it would endanger his faith.*

Telepathy and the Animal

According to the *New York Times,* of Oct. 1, 1928, Dr. Karl Krall, of Munich, claims to have trained animals by thought transmission until they could perform such feats as extracting cube roots and writing the names of visitors. He concludes from this that telepathy "should be considered the line of junction between man and animal." Skepticism, it is said, is expressed in other quarters. That is not surprising, yet it is not the close observer of animals who will deny Dr. Krall's theory. An animal in the presence of its friend and trainer is a very different being from one alone with its own kind or in the presence of strangers only. There is a different light in the eye; a different response of intelligence; the *being is ensouled by the psychic efflux from its master.*

All this is a strong indication of what is meant by the "lighting of manas," the inductive awakening of the thinking principle in the lower selves of man at the time of the incarnation of higher mind-beings in him in the earlier races.

Dr. Krall's experiments also throw light on the "speaking animals" of the Atlanteans—beasts psychically ensouled by the reflex of their master's consciousness, and trained to serve and to warn of danger.

An Intelligent Colt

Another strange case is at hand: the Reiners Donn family possessed a two-year-old colt which would make friends with no one but the two-year-old child of the family. On one occasion the baby fell

into a water tank; the colt seized the baby's neck-band and held its head above water until help arrived.

Now, despite the many instances of intelligent devotion among horses on record, how shall we explain a case of this kind, and especially the close connection between the individual horse and the individual baby?

Animals are not individuals; yet it would be flying in the face of law to say that the relation had by this baby with this colt could be the same as with any other horse; nor is it reasonable to suppose that the child had been long enough in the world, had enough psychic force, to have made the colt a reflex of its own intelligence, as owners of animals so often do. Besides, the animal showed more intelligence than the baby itself would have shown in a similar case.

The human being as we see him is a concatenation of "lives" on several different planes; and the animals are the cast-off clothing of *lives* used by him in times past. His consciousness below a certain sphere *is animal consciousness,* and the stuff of it is in constant interchange between himself and the animal kingdom. Is it not possible, then, that in this colt had been gathered by some weird karmic stream, "lives" which were really, by long use in the past, trained in past times to respond to the need of the Ego?

The Hyperborean Mystery

Some triumph was exhibited by the pseudo-scientific enemies of Theosophy and by pseudo-Theosophic enemies of H. P. Blavatsky, when Amundsen's expedition in the Norge sailed across the unknown areas about the North Pole and north of Point Barrow, and found no land.

> It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents will emerge from the sea bottom many times in turn, but this land will never change. *(Secret Doctrine,* 1888, II, 400).

The Norge, of course, touched only a small portion of the unknown area, and sailed for hundreds of miles over fog banks. Numerous points in connection with this controversy were covered by us in an article, "Where Is The North Pole?" in *Theosophy* for April, 1926. It appears that others besides ourselves remain unconvinced of the vacancy of the polar areas. The late Dr. R. A. Harris, a noted American geographer, stated that the Arctic tide-tables proved the existence of a large land mass north of Alaska,

while Stefansson's observations indicate that the prevailing winds along the North coast of Alaska come from a common center, such centers usually being higher than the surrounding territory. Bowhead whales, which feed in shallow water, go north through Bering Straits in the spring, and set a course to the eastward of Wrangell Island, and the migrations of geese and ducks indicate the same thing. (Press of March 11, 1928).

A clipping from the *New York Times,* June 26, 1928, or 1929, states that Major Thomas G. Lanphier intends to organize an expedition to look for land north of Point Barrow, or in the areas known as the pole of relative inaccessibility, which appears to be indicated as the probable location of the unknown land. A typical case of jumping at conclusions is shown by a map, with comments, in the *Literary Digest* for May 5, 1928, showing the Wilkins route over the regions from Point Barrow to Spitzbergen. The flight, it is said, seems to establish the non-existence of land between Alaska and the pole. The map, however, shows that the area in question was not touched by the flight.

Habit or Choice?

In *Science* for August 10, 1928, Prof. Wakeham quoted some experiments which in his view tended to establish the theory of "reflexes," automatic or habitual actions, as governing the actions of living beings.

In the same medium for October 12, 1928, W. A. Noyes responds to this with the "reflexes" of common sense rather than with the "automatic" cerebration of the laboratory man.

> The experiment very clearly demonstrates the fact that our organisms readily acquire certain habits of action which are followed without any thought on our part and that these habits dominate our conduct in very complicated cases. Most of us will be ready to admit that a very large proportion of our ordinary conduct is dominated in this manner and that this conduct is connected with some physical property of the organism.
>
> But how does it happen that, in spite of these habits, Professor Wakeham was able to "put in the wrong notes"? The older psychologists would have said without hesitation that it is an illustration of conscious purpose. But "consciousness" and "purpose" are anathema to many modern psychologists. What words can be used in place of these to designate this phenomenon, which is so vitally important in our conduct—the ability we certainly have to do something contrary to our usual habit? It certainly seems difficult to account for it on the physical basis which we use to account for habits, for it is not habit at all.

> Many modern psychologists deny the validity of introspection as a method of studying our mental conduct. How otherwise than by introspection does Professor Wakeham know that he tried the experiment he describes? Shall we deny the validity of the experiment because introspection was a part of it? In rejecting introspection are not psychologists rejecting one of their most important tools?

Consciousness and Its Mechanisms

Introspection *from a certain basis* is the very essence of Theosophical doctrine and training. *There is no other direct method of acquiring knowledge save that.* But what, says the sceptic, has introspection to do with chemical valences, atomic configurations, astronomical measurements? The very use of all scientific instruments and means, as well as every-day ones, depends upon our inner conscious processes, and that analysis of the result of an experiment is necessarily and absolutely the analysis of our inner reaction to an impression received from "without" but of whose nature as a "thing-in-itself" we are totally ignorant. This should be evident to anyone but a soul-blind materialist. Introspection may not give any mechanical knowledge as we conceive it; but it will reveal the *nature* of mechanical knowledge and the traps lying hidden in its very structure; it may not measure the stars in miles, but since directed upon the very star-stuff within us, will give an insight into the nature of stars. So with every living and "non-living" thing in the Universe; man is the meeting-place of all forces and only in himself can their essential nature be learned.

As to "habit"—truly we may be creatures of habit or destroy habits at will. Asleep—mentally, morally, or physically—and the man is as much—nay, more—a "laboratory rat" than the experimental animal of the "psychologist." Unfortunately few of us are more than half-awake even in those parts of our nature habitually used and depended upon; in them the Ego is reduced to the state of a simple Perceiver, while the lesser lives, the Skandhic elementals, ride our destinies unchecked. Men seek Adept knowledge; it begins with that will control and habit which few dare undertake in earnest.

Shamballa

Short but significant: Dr. E. Norin, Geologist of Dr. Sven Hedin's Central Asian Expedition, states that the whole of the Takla-Makan desert was formerly a vast inland sea, north of the Kuen-Lun Mountains. By which hangs a tale; the story of the crucial

turning point, the very life-and-death crisis of the ancestors of this our present race; in fact, the issue as to whether, in dim past geological ages, a world-evolution should rise or fall.

Lemuria's "Elect"

> "*Their* (Lemuria's) *elect, had taken shelter on the sacred Island* (now the "fabled" Shamballah, in the Gobi Desert)". *(Secret Doctrine,* 1888, II, 319).
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> Tradition says, and the records of the *Great Book* explain, that . . . where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours . . .
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> There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways. *(Isis Unveiled,* I, 589-590).
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> The time will come, sooner or later, when the dreadful sand of the (Gobi) desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity. *(I. U.* I, 599).

The Lost Island

The lost Island has indeed played a part in the history of the earth since man was man; from Lemurian days down through the crisis of Atlantis, when it formed the ruling center of the lands upon which the survivors of Atlantis, the practitioners of the White Science, took refuge in the last days of the agony of that continent; the lands where they developed new sub-races for untold ages—the "Brahmans of Upper India"—then over-ran Europe and subjugated the Cro-Magons, decadent survivors of Atlantis, the Guanches, and those known to the later Greeks and Romans as the "autocthenes" or "soil-born." That "Island," it is said, still exists, unknown and to remain unknown for the present age. It is significant, however, that occult knowledge has always been associated with Central Asia; equally significant to the discerning eye are some of the anomalous experiences now and then encountered by Central Asian expeditions.

It is not by going to Central Asia or to Tibet—either Tibet Major or "little Tibet"—as some may think, however, that true occult knowledge is to be unearthed by a Westerner.

Civilization in the Dark Places

It appears that though our progress leaves something to be desired at home, our inventions are coming to be a real regenerative benefit among the "lesser breeds." A new electric rack has been put in effect by the Chinese police, whose third degree methods, differing but slightly from our own, formerly relied mostly on knives, pincers and hot irons. The new machine, it is stated, produces such extreme agony that the partially electrocuted victim instantly promises anything whatsoever or confesses any secret that he knows. The reporting medium, *The Week's Science,* June 8, 1929, says:

> Whether confessions thus induced by electric agony are to be depended upon as true seems not to have occurred to the Chinese officials.

Neither has the corresponding query occurred to our own officials.

It is reported from Kingman, Arizona, that an Indian, stimulated by white man's liquor, killed his wife and himself, she having threatened to leave him. The entire Wallapai tribe, in which the tragedy occurred, were tremendously "wrought up," participating by the hundreds in a great "cry" and burning the house afterwards. The point is that tragedies of such nature, so common in any American community as to arouse little or no comment, are so few among uncivilized peoples that the occurrence of a second one within a year in the Wallapai tribe occasioned tremendous disturbance. It is to be feared that the Wallapai will have much to learn before they are fit to take their place as a component part of "civilized" America.

Maori Children and Movies

It appears that the educative effect of our films, which is the proudest boast of their producers, is being extended with some results to the Maori children of New Zealand.

> For more than a third of the native Maori children of New Zealand the proper image of a man is Tom Mix, head down and shoulders hunched up, a revolver in each hand and an expression of determination on his face. So says Professor G. W. Paget of Liverpool University, who reports the result of an art test in the New Zealand schools in which some eight hundred children were requested to draw various objects. When the call was for a picture of a man, without specifications as to what color, kind or condition of man was wanted, thirty-six per cent of the children responded, Professor Paget says, with the recognizable Tom Mix portrait. That this might have been a local effect, due to some recent and well-remembered showing of a Tom Mix film in the school's neighborhood, is disproved by the fact that the drawings were collected from no less than

> forty-five separate native schools. It is perhaps significant of Maori mentality that the famous movie star was drawn in nearly every instance in the same crouching, well-armed pose, as though he were creeping up on an enemy. The high percentage of unconscious identification of the Tom Mix image with the "man" idea is certainly significant, Mr. Paget believes, of the power of motion pictures to impress the minds of children; probably no less the children of civilized races than those of the Maories, an intelligent race but one only recently lifted from savagery.

Other "Benefits of Civilization"

Meantime, we have at hand a Sunday supplement page extolling the wonderful progress experienced through liberation of women which is taking place in the Orient under civilized influence. It gives one cut entitled "One effect of women's emancipation in Turkey: A woman street cleaner." Just so. On the other hand, one effect of women's emancipation in America is that a large class of them refuse to clean anything, from a pot or kettle up to and including their own moral natures. Meet karma, no doubt, of the ages through which they were considered and used as property and personal possessions. An enslaved race set free knows not the distinction between liberty and license, and when to liberation is added deification and idolatry, the effects are not good. To this swing of the pendulum of "the clock of Karma" in America must be laid many of our serious evils.

Sex and Evolution

There is much concern of late over the increasing number of men with feminine tendencies, and women with masculine tendencies. Dr. William White *(Literary Digest,* Dec. 29, 1928) thinks that this does not indicate a radical change as some believe, but that human beings are really bisexual, and that there always have been men with feminine characteristics, and vice versa, modern life giving their peculiarities more chance for expression. Theosophy shows that Dr. White is partly right and partly wrong. There was a time when the race was bisexual, preceded by one in which it had no sex. There will be a time when those stages will be arrived at in reverse order, and of course, in the very nature of things, all sorts of anomalous combinations are to be expected in the intervening ages.

> Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of anal-

ogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. *(Secret Doctrine,* 1888, II, 118).

It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women . . . Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently pan-spermic . . . *(S. D.* II, 132-3).

. . . —the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae,* abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. *(S. D.* II, 445).

"Peculiar" Beings

There have obviously for a long time been such peculiar beings among us. Their numbers are increasing and there are far more of them suspected, particularly as often the peculiarities are internal and not external. As a matter of fact, as Theosophy teaches, and as science is now finding, sex is a surface phenomenon. It is not visible in the embryo until a very advanced stage, corresponding to its development in the earlier races, of which the embryo is the summary; and it appears to be much more a chemical than a spiritual phenomenon, even according to science. Theosophy of course has always taught that Self is sexless.

It is reported in Prof. Raymond Pearl's *Human Biology (The Week's Science,* Mar. 11, 1929) that male babies need sunlight more than female. Having too little sun—in Theosophical parlance, too little pranic energy—they are more likely to develop bodily disturbances. This is in accordance with a considerable series of discoveries tending to establish the idea that the principal difference between male and female is the rate of metabolism, or energy transmutation. The external or physical characteristics of sex are now considered quite secondary by scientists.